/89 cont./

*101 d) DOXKÁ POARÁ OR TUYUKA

1) People-Name-Language -- In the Tukano language they are called Dyí-khãra (Dyi-khãna), and in their own idiom Doxká poára or Doxká fhwará or foará; or, as a contraction, Doxká-rá (sing., masc. Doxká-poarõ; fem. doxká-poaro). Tuyuka is a Nheengatú word that means clay, mud; and, with more accuracy, the clay or potter's earth used to make the cooking pots. The Tukano explain /90/ that the name is due to the fact that they live in the land where there is the clay for pots. It is easy to grant that in the beginning this clay, which later was found in many other beds on the Uaupés and other rivers, was only found there. Because of this very fact, would not the Tuyuka have been the first potters? The ceramic art today is common and excellent in the various tribes. The Tuyuka at present have the reputation of being specialized canoeists.

Their language belongs to the Tukano family (cf. our works "Discoteca Etno-linguístico-musical /Ethno-linguistic-musical Record Collection/" and "Idiomas Indígenas da Amazônia /Indigenous Idioms of Amazonia/") with traces of Karaiba, Chestmir points out. The idioms of the Tuyuka and the Bará are the closest ones of the Tukano language, affirms Koch G. He distinguishes these two Tuyuka somatic types: the slender /Port. fino, fine, slender, delicate/ and the stout /Port. grosso, coarse, stout/ or corpulent (Zwei Iahre, 202).

They do not marry the Desana.

2) Habitat and inhabitants -- They fluctuate around half a thousand members (378 in Brazil, in Pelo Rio Mar /Along the Rio Mar/; we know that they are more numerous in Colombian territory), and their present habitat is the headwaters of the Tiquié. Frei Gregório, with the help of the Director of the Indians, Jesuino Cordeiro, managed to found the aldeia of S. Pedro do Tiquié with Tuyuka Indians, where they are still found, but living in the maloca (in 1947).

5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19
CUBEO

133 The opposite shore is close at hand and the entire
[484] river can be traversed downstream in two days and upstream in four.
[502] The Vaupés, the main stream, is a mighty river, also swift, rocky, and guarded by cataracts than can be perilously "shot" in high water and portaged at other times. It is a deep river with distant banks, in places resembling a sea.

361 During the two "dry" seasons, *ihíbo* (October–December, February
132 and March), the Indian communities are perched on high banks, in
[317] many places clayey and sources of ceramic clay. Access is difficult;
[417] the steep, often slippery slopes are hard to manage unless the people have troubled to provide wooden steps or a handrail. At the height of the June, or great, rains, the flood reaches to the clearing, and the river is brought close. A community with its plantations is then an island, the low-lying country a vast lake.

221 The Cubeo are more pleased with low water than with high. High
132 water, to be sure, does not threaten cultivations, which are always on high ground, and flooding facilitates river travel, yielding shorter routes over ordinarily sinuous turnings of the river. But the seasons of high water (*ildkoro*) (May–August and January) bring relative scarcity even though bitter manioc is an unfailing crop. Fish and game are then most difficult to catch. At the bottom of low water, fish are scarce but game, drawn to the dwindling streams, is now abundant. The peak seasons, when game and fish are both abundant, are after the beginning of the rains, when the rivers are filling in November, and at the conclusion of the rains in July, when the rivers have begun to fall off. The Cubeo render *ihíbo* as summer and *ildkoro* as winter. They also refer to seasons as *kwaino* (falling river) and as *eddwaiya* (growing river).

221 Thus, while the Cubeo normally do not experience famine or,
261 for that matter, serious deprivation at any season, the periods of
132 glut are short, one falling roughly between October and December, and the other a minor dry season between February and April. During these seasons fish need only be scooped out of the drying streams, game – tapir, peccary, deer, capybara, and paca – crowds the river banks, and the manioc yield is at its peak. These are favorable seasons for ceremony – initiation into the ancestral cult, fish dances, deer dances, mourning rites, and the most frequent round of drinking parties.[1] The seasons, however, lack abruptness. The rains increase and then decrease. Neither economic nor ceremonial life need be
824 precisely geared to a season.

222 While the Cubeo are a true riverine people, knowledgeable about
[805]

[1] The year is reckoned from the dry season, since this is the time when manioc gardens are extended or new clearings started.